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God governs the World.

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S E R M O N

PREACH'D AT

St Giles's Church in the Fields,

On the 16th of January, 1711.

B E I N G T H E

Day appointed for a Publick Fast

To implore a Blessing on

A Secure and Lasting Peace,

O R

A Successful War.

By *Tho. Knaggs*, M. A. Chaplain to the Right Honourable *George Lord Bergevenny*, and Lecturer to that Parish.

Impavidum ferient Ruinae. Hor.

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Matt. 6. ver. 34.

Take therefore no thought for the Morrow, for the Morrow shall take thought for the things of it self, sufficient unto the Day is the Evil thereof.

THAT Men professing Religion, the belief of God, and a World to come, shou'd notwithstanding with such unwearied diligence so far pursue the enjoyments and advantages of this Life, as to have all their Thoughts chain'd down to this lower World, has been, and is still, matter of the greatest Wonder and Astonishment.

For tho' 'tis appointed for all Men once to die Heb. 9. 27. tho' they brought nothing into this World, and that 'tis as certain they can carry nothing out, 1 Tim. 6. 7. yet have they so many desires to fulfil, so many intricate and hidden Designs to accomplish whilst they sojourn here upon Earth, as if Immortality was on this side the Grave, and they never to leave this fading and perishing World.

Hence it was, that some of the *Heathen Philosophers*, to beget in Men an Aversion of distracting their Minds with anxious Cares and Distrusts, have told us, *We begin to die as soon as we begin to live, that our present Life is a swift race from the Womb to the Grave*; and the Psalmist adds, that at the farthest distance there is but the breadth of a Span, Psal. 39. 6. betwixt Death and us.

Our Blessed Saviour seeing how ready the best of Men were to suffer themselves to be inveigled in those *Snares* and *Temptations*, 1 Tim. 6. 9, 10. which a full and ample Fortune exposeth them too, *those foolish and hurtful Lusts which drown Men in Destruction and Perdition*, those Cares and Anxieties whereby the Rich do too frequently *pierce themselves through with many Sorrows*; takes occasion in the Words of the Text to exhort his Hearers, not to be over solicitous concerning their future Subsistence, but to adorn themselves with an *Holy Indifference* in all worldly Matters, to labour and pray for that which is sufficient for the present, and to rest upon the providence of God, for the lucky and prosperous Success of what may happen in time to come.

That they shou'd not anticipate their Cares, nor add unnecessary troubles to their Lives, by being too solicitous for that to Day which may be soon enough car'd for to Morrow, but to free themselves from all those things which may encumber, stop, or tie them to the World, and to believe that in the use of fair and lawful Means, their *Heavenly Father* will bestow on them all necessary accommodations for this Life.

The Text is a perswasive to Contentment and Satisfaction with Divine Providence.

In Discourfing of which, I shall,

I. Shew the *Excellency* of the Advice given by Christ in these Words, *Take no thought for the Morrow*, and explain the meaning of them.

II. Why that Advice shou'd be taken and pursu'd.

III. Here is a *Maxim* upon which the Advice and the Reason of it is grounded, *sufficient unto the Day is the Evil thereof*. Lastly,

Lastly, Consider what Improvement we ought to make of the whole.

I. I shall shew the *Excellency* of the Advice given by Christ in these Words, *Take no thought for to Morrow*, and Explain the meaning of them.

The Advice was given not to incourage Idleness or Sloath, not that Christ requires from you actually and absolutely to quit and leave your worldly Possessions, not that you shou'd totally relinquish all your earthly Enjoyments, your Diligence, Care, Prudence, and Industry in your particular Callings, and reserve nothing for your selves in time to come ; not that you shou'd *take no thought* at all for things convenient for you in this Life, and expect God shou'd rain down *Quails* or *Manna* from Heaven, *Exod.* 16. 13. as he did for the *Israelites* of old ; or that he shou'd feed you by working Miracles as he once did the Hungry *Multitude*. *Matt.* 14. 19. No, his Meaning is not that you shou'd be Lazy and Negligent, but the Words (*Solicitudinem prohibet, non laborem,*) are bounded, and the right Sense and Meaning of them is this, to rest contented with your present Condition, and not to murmur at, or mistrust God's Providence : That every Man shou'd mind his own Duty, and pray unto God to vouchsafe his Blessing to the work of the Day he engageth himself in ; and to leave the success of to Morrow to the wise disposal of Heaven ; That Men shou'd banish out of their Minds all idle thoughts and groundless Expectations about the uncertain affairs of this present Life ; not create to themselves so many imaginary Necessities to be satisfy'd in time to come ; but as the Protection of the Almighty ever since they enter'd into the World hath furnish'd them
plen-

plentifully in all their wants, so to rely and depend upon the same helping Hand for their future Subsistence, and in the use of honest Endeavours, to cast their care upon him, who will reward all their good Deeds, and all the evil they suffer upon his Account.

When our Saviour bids his Disciples *Take no Thought for to Morrow*, his meaning is not that they shou'd neglect those fair and justifiable Means which according to the Rules of his ordinary Providence are most proper, suitable, and conducive to obtain that Provision which is necessary as well for themselves as those that depend upon them; but rather that they shou'd industriously use these, and having done so, repose their trust and Confidence in God as to the Event. And to move them the more to this fiducial dependance on him, he bids them *behold the Fowls of the Air, for they Sow not, neither do they Reap, nor gather into Barns, and yet your Heavenly Father feeds them; and consider the Lillies of the Field, for they toil not, neither do they Spin, and yet Solomon in all his Glory was not array'd like one of these. Doth God, saith he, cloath the Lillies of the Field, and will he not much more cloath you?* And thus winding their affections from Earth, and moderating their Cares about the things of this Life, tells them in the close of his Discourse what it is that is to be their greatest Business and Design.

One Man *Disquieteth himself in vain, Psal. 39. 7.* denies Sleep to his Eyes, and Slumber to his Eye-lids, riseth early, sits up late, and Eats the Bread of Carefulness to *heap up Riches*; and after all his many Cares and restless Fears, knows not who shall *gather* them, or who shall Enjoy the Fruits of his Labours.

He

He cannot tell whether a *Friend* or a *Foe*, a *Kinsman* or a *Stranger*, a *Wise Man* or a *Fool*, a *Miser* or a *Prodigal* shall succeed him in his Possessions ; whether the Goods he hath got with so much Sweat, and the Honours to which he so ambitiously climb'd up with so much Passion and Earnestness, may become Snares or Advantages to his Posterity.

Another grieves for the Time past, and vexeth and troubles himself with sad and dismal Apprehensions of the Time to come. Affairs in *Church* and *State* discompose his Spirits, break his Sleep, fret his Mind, and render his Life uneasy, troublesome, and a burden to him. His thoughts are so fix'd upon things which do not in the least belong unto him, that the greatest part of this Man's Time is spent in going from House to House, in vain Enquiries after publick Affairs, and in hearing and telling News.

But how contrary are these Proceedings to the Advice given by Christ in the Text, is plain and obvious, which enjoins all Christians to serve God *cheerfully* and *without distraction* ; however the World goes, to repose their Trust and Confidence in him as to the Event ; to mind every one his own Business ; not to be troubled about things that may, or may not come to pass, but to leave that wholly in God's hand ; and let him who is the great Manager and Disposer of all Affairs both in *Church* and *State* among us, that sits at the Helm, and steers humane Affairs, order publick Matters, and refer the Event to his good Pleasure, and submit to whatsoever he imposeth. For *tho' many are the Devices in the Hearts of Men, nevertheless the Counsel of the Lord shall stand*, Prov. 19. 21.

A Man of such a Temper and Resolution, who submits to God's Providence in Times of Trouble and Confusion, who does what belongs to him to procure the Favour and Protection of Heaven, and avert the Judgments of God, how quiet, calm, and uninterrupted is he, when others are almost mad and distracted to set the Nation on float?

His Heart rejoiceth in a perfect Tranquility of Mind, his Conscience the Seat of Innocence and Peace, like a Wall of Brass, abides and withstands the Noise and Fury, the Rage and Clamour of such as disturb the Publick. He fears God, and therefore is free from all other Fears. Come what will, he sticks fast to Religion, believes God to be the Judge and Governour of the World, that Kingdoms and Empires, as well as particular Persons, are the Objects of his Care and Providence, and therefore he depends altogether upon him for Success, who is the *God of Heaven that rules in the Kingdoms of Men*, Dan. 5. 21. and that 'tis he only who bleffeth the Counsels and Endeavours of Men, or blasts them, and makes them of no effect. *There is no King sav'd by the Multitude of an Host, neither is a mighty Man deliver'd by much Strength.* Psal. 33. 16. *The Horse is prepar'd against the Day of Battel, but safety, or as the Margin of the Bible has it, Victory is of the Lord.* Prov. 21. 31.

There is no trusting to an *Arm of Flesh*, Jer. 17. 5. for after the greatest Preparations in the Affairs of War, and the use of vigorous and likely Means, the *Battel is not always to the Strong*, Eccles. 9. 11. 'Tis the Blessing of God upon our Endeavours, and upon our Designs which makes them successful.

The

The truly Religious Man believes this, and therefore *he prays for the Peace of Jerusalem to Day, Psal. 122. 6.* and rests upon God's Providence for her safety to Morrow. He comes to Church to Day, and like an humble Petitioner reverently begs of his Heavenly Father, that as he hath *safely brought him to the beginning of it, so he wou'd defend him in the same with his Mighty Power ; and that this Day he may fall into no Sin, neither run into any kind of Danger :* And when to Morrow comes, he prays the same over again, trusting in God's infinite and eternal Goodness, that Day by Day he shall be secured from all harms till he comes to his Lives End.

He knows God will do all for the best ; that he is a Being of Infinite Wisdom, Mercy, Justice and Kindness, and will at last turn things to the good of his People, be Affairs in never so bad a Posture, and the Prospect of things never so dismal and melancholly ; and therefore he troubles himself no further, but follows his Saviour's advice, *Take no thought for to Morrow.*

But here some may object and say, what is this but to stand still, and in dubious and dangerous Times suffer our selves to be wheeled into common Ruine and Destruction ? No, you ought to be concern'd for *Publick Affairs* as well as *Private*, the Affairs both in Church and State, to seek their Preservation by *Prayer, Fasting and Humiliation* for God's Blessing upon them ; and then to rest quietly upon the Disposal of his Providence. Your Endeavours lawfully made use of must not be deny'd you in the Discharge of your Duty in your several Places and Stations, and you are to contribute what in you lies towards the Procuring and Promoting

moting the *Common* and *Publick* Good. You ought to have a respect for your *Native* Country, a well guided Zeal for your Excellent *Church* and *Establiſh'd* *Worſhip*, an high *Regard* and *Concernment* for your ancient *Libertys* and *Birth-right*, and that the welfare of *theſe* may be transmitted to *Poſterity*. All of you ought to have a *Senſe* of theſe things, and implore and beſeech *God's* *Protection* and *Preſervation* of them: That which I aim at is, That you wou'd live under a conſtant *Senſe* of *God*, believe his *Providence*, take him into your *Counſels*, and ask his *bleſſing* upon all your *Deſigns*, and leave the *Event* to him.

II. But it is time I proceed to the ſecond Particular, the Reason why *Chriſt's* Advice in the Text ſhould be follow'd and purſu'd; *For the Morrow ſhall take thought for the things of it ſelf.*

For a Man to take *Care* of a thing not yet in *Being*, and when he knows not whether it will be or no, or if it ſhou'd come to paſs, whether he ſhall *Live* to ſee it, is the readieſt Way to torment himſelf before the *Time*, and add unneceſſary *Vexation* and *Perplexities* to his *Life*.

Such a one ſtudies and contrives his own *Unhappineſs*, and how to make his *Days* irkſome, miſerable and troubleſome. No ſooner has he ſpent the *Day* in *Fears* and *Sollicitude*, but he lays himſelf down at *Night*, and ſlumbers, with an unquiet *Soul*, how things will go on his ſide to *Morrow*.

Now here lies his *Miſtake*. Our *Heavenly* Father that gives us *Day* by *Day* our *daily Bread*, and furniſheth us with all *Neceſſaries* and *Conveniencies* of *Life*, who hath wrought ſo many and ſignal *Deliverances* for us, given us ſo many

ny unparall'd Victories under the successful and penetrating *Marlborough*, (whose Name hath been formidable, and a Terrour to the Exorbitant Power of *France*,) and whose Providence has visibly appear'd in Vindication of his Truth and Religion, in a constant Attendance upon him, will carry things on to a perfect, secure, honourable Peace and lasting Settlement: And the same infinite Wisdom and Goodness which have concern'd themselves in your Affairs, and taken the Conduct of them in Times past, upon your future seeking his Favour and Blessing upon your Undertakings, will send his Aid and Assistance from above, and secure them to Morrow. Thus if you be satisfy'd, and rest contented with the Favours and Blessings Almighty God has already bestow'd upon you, use them with Thanksgiving, be *grateful to the God of our Life, and of our Salvation*, and banish out of your Minds all inordinate, carking, distrustfull, and desponding Thoughts; you may trust your Lives, Estates and Religion with him for the future, and in a wise and diligent Use of means, expect that he will vindicate your Wrongs, assert your Liberties, take Care of, and favour your Designs, and keep you safe under his Protection. To what Purpose then are all those vast Designs and private Ends some worldly and politick Men have, which are not to be finish'd and accomplish'd in an Age? What End do they propose to themselves of their cutting, anxious, and immoderate Care and Contrivances to promote their Secular Interests? What do they aim at when they run so many Dangers, and endure so many Hardships and Inconveniences to advance their Fortunes, encrease their Offices, and to purchase the *Riches and Honours* of the

Earth ; when the Man who is content with his Lot, whose Life is a true Contentment, a pleasant Tranquility, and who firmly believes that God governs, orders and over-rules the Affairs of the World, is richer, and in a *safer* Condition than they ? The more some Men desire to Day, the more will be wanting to them to Morrow. They cannot mind their *Souls* for consulting about their *Bodies*, cannot *serve* God for making inordinate Applications to *Mammon*, nor discharge their Duty to Day for thinking of their Business to Morrow: Whereas if they pray'd for a Blessing upon their Endeavours to Day, they might secure themselves of to Morrow ; *for the morrow will take Care of it self.*

Our great Creator, who *in six Days made Heaven and Earth, the Sea, and all that in them is*, perform'd the Work of the Day in its Day ; and our Blessed Saviour never taught us to pray for the *Bread* of to Morrow. *Give us this day our daily Bread, Math. 6. 11.* are the Words of the Petition, in which we are exhorted to reverence the infinite Power of God, to depend daily upon his Providence, in whose Hands are all things, and at whose Pleasure alone they are given, increas'd, and taken away.

It is a strange Folly in many restless, subtle, crafty, designing Men, in being so solicitous for to Morrow, when they know not how God will dispose of them to Day. An *Hosanna* to Day may end in a *Crucifie* to Morrow: All things in this World are inconstant and uncertain ; and *Valerianus* and *Andronicus* may be *Emperors* to Day, and despicable to their People to Morrow. We are all hastening to the
Grave,

Grave, and this Day for any thing we know, may be our last. O that Men were wise, that they wou'd consider the Uncertainty of their Lives, and that at the furthest, within a few Years they must be gone hence, and carry nothing along with them.

Riches and Honours, Profits and Pleasures, high Dignities and Stations, and other great *I-dols* of the World, will all signify nothing when the Body is laid down to rest in the Grave. They will turn to no Account in that *Pit of Corruption*, *Job* 17. 14. And they who toil'd the most, and made the greatest Noise and Bustle in passing through this World, must go out of it as *naked* as they came into it.

The *Prince* and the *Peasant* are both alike in the Grave, *The Clods of the Valley*, *Job* 21. 33. shall cover them; the *Worm* will make no Difference, but shall feed as sweetly upon the one as the other. Where is now the Beauty of *Cæsar*, and what is now become of all his Pomp and Glory? was a Question ask'd by one as he stood weeping by his Tomb. I may answer, he is long since crumbled into Dust, and all his Worldly Greatness, and high Titles, lie buried with him in a cold and silent Grave. *Where is the House of the Prince?* was a Question ask'd in *Job's* Time: And the Answer is, *He shall be brought to the Grave and remain in the Tomb*, *Chap.* 21. 28, 32.

All of you must shortly put off this *Tabernacle*, and be depriv'd of all your Enjoyments, Pleasures, Riches and Honours. O then with *Job*, *Chap.* 14. 14. *All the Days of your appointed Time wait till your Change comes.* Begin this very Day to set about the great Concern of your Souls, and when to morrow comes, mind the
same

same weighty Work, that so Day by Day you may provide for another World, and make provision for an happy Eternity.

III. I come to the *Maxim* upon which Christ's Advice and the Reason of it is grounded, *Sufficient unto the Day is the Evil thereof.*

Evil in Scripture is taken two ways.

1. As it is the same with Sin.

2. As it is the punishment for Sin.

There is the *Evil* of Sin, and the *Evil* of Punishment.

Now the *Evil* of Punishment is that which seems to be the sense of the Text. The languishing Sickneses, and the sharp and violent Pains which afflict and disturb our Bodies, the excessive sadness and anguish which seize upon our Souls, and the miseries which daily attend humane Life, are plain and evident demonstrations that the greatest part of our time is spent in Pain, Trouble, and Vexation. Both *Sacred* and *Prophane* Writers have fully prosecuted this Argument; but I confine myself to the Scripture. *Man that is born of a Woman hath but a short time to Live, and is full of Misery: He grows up as a Flower, and is cut down, he flees away as a Shadow, and never continues in the same State.* Job. 14. 1. 2. There is no Man upon Earth that can boast of having past one Day without some Misery, either inward or outward, every Day is mark'd with some trouble of its own, we being continually liable to Accidents and Misfortunes, to Infirmities and Diseases, to Perils and Dangers, to Crosses and Misfortunes, and to Hazards and Afflictions. Besides all those *Evils* from without, there are as many which attend us from within.

Our

Our Souls are ruffled and discompos'd with unruly Lufts, and disorderly Passions which War against them, our Minds fretted with various and tormenting Cares, and our Hearts vex'd with Tribulations and Disappointments.

Thus Man goes from Trouble to Trouble, and from one Temporal Evil to another; for no sooner are the cares of one Day ended, but he is assaulted with new and fresh ones the next, and every Morning takes up the load again of Vexation and Calamities.

But tho' I have hitherto discours'd of the *Evil* of Punishment, *viz.* The Crosses and Calamities, the Afflictions and Troubles, and the Cares and Turmoils of this Life, it will not be amiss to speak,

2. Of the *Evil* of Sin, *viz.* The many Temptations the Life of Man is surrounded with.

The *Devil* whom St. Peter compares to a roaring Lion, continually goes about seeking whom he may devour. 1 Pet. 5. 8. That Adversary to Mankind makes use of all his Devices, 2 Cor. 2. 11. and like an indefatigable Enemy seeks an Advantage against us. The *World* is our Enemy also, of an intangling and insnaring Nature, assaults us with many difficulties and oppositions, and ruins and destroys Multitudes of Souls.

There are likewise lets and hindrances from the *Flesh*, which never leave flattering and cajoling till we are intrap'd and intangled in its Fetters. All these are close and subtle Enemies, always at hand, and thwart and oppose us till Life it self ends. Every Day presents us with new matter for our Spiritual Conflict, and opens a new Scene of Snares and Temptations.

Wretched

Wretched Man! How miserable is thy Condition? How is thy Life divided between the *Evil* of Punishment and the *Evil* of Sin? The miseries of Humane Nature on the one Hand, and the Artifices, Stratagems, and Inticements of *Satan*; the *World* and the *Flesh* on the other. Tell me then, why art thou so solicitous for to Morrow? Are not the Conflicts and Encounters we daily meet with *sufficient* in its own Day? The *Devil* cares not to be *tormented before the time*. *Matt. 8. 29.* Why then shou'd Man be so cruel and vexatious to himself as to anticipate his Cares, and aggravate the misery of his Life by anxious Thoughts, and uncertain things to come? *Sufficient unto the Day is the Evil thereof.* To Morrow shall have enough of its own trouble and vexation belonging to it. Why then shou'd this Day bear the burden of to Morrow? Why shou'd the Present have the charge of the Future? And why shou'd to Morrow's load lie upon the Shoulders of this Day, every Day has care enough of its own.

To conclude this Head. Be content with what you have to Day, and chearfully depend upon God's Providence for the success of to Morrow.

I do not mean you shou'd absolutely cast off all Care or Provision for the present necessities and conveniences of Life; No, that is not Christ's meaning, as I shew'd in the beginning of this Discourse. *Take no thought for to Morrow is limited*, and all Circumstances consider'd, is prudent and reasonable Advice.

It is lawful for you in a prudential way to manage those Goods and worldly Possessions God has given and bless'd you with. That which Christ forbids in the Text is, the distracting

ting your Minds with anxious, carking, distrustful, and tormenting Cares, the being discontented with your present Lot, and bringing unnecessary Troubles upon your selves; but to submit to God's Will, to adhere faithfully to his Word, and to put your trust and confidence in him. For the Almighty Lord who is the *same Yesterday, and to Day*, will be the *same to Morrow*; and deal by you as a Father by his Child, never suffer you to want such necessities of Life as he sees fit and convenient, *Your Heavenly Father knows ye have need of these things* Matt. 6. 32.

Live therefore to Day as if ye were to die to Morrow; and if it so please God that after this Nights repose you find your selves restor'd to the business of the World, then act over also that Day in the very same manner as the other that went before. I come,

Lastly, To consider what improvement ought to be made of what has been deliver'd.

1. The Providence of God governs the World, and next to the acknowledgement and owning of his Being, nothing is more essential to Religion than a firm belief of that Principle.

Indeed if there was no supreme Being, no great Governor of the World, and no God that did superintend humane Affairs; but that all things went on by chance and blind necessity, then Men might have reason to be troubled, to murmur, be discontented and cast down at ill News, or when things go cross and contrary to their Expectation. But since it is certain there is a God above who sways all the affairs and concernments of Mankind here below, and are administred by his Wisdom, and

at his Disposal, it is an irreligious thing in Men to make dismal Complaints, and say, they have nothing in view but sad and lamentable Times, as if God and his Providence were mere *Nothings*, and not worthy to be taken into their Counsels and Decisions.

But be not deceived, your Affairs are in God's Hands, and He will by his Wisdom and Goodness, in due Time upon your committing your selves to Him, turn them to the Good and Welfare of his *People*, and vindicate your dearest Concerns, notwithstanding the various and tricking Attempts of all their Enemies to destroy them.

This is the best, the safest and wisest Course you can take, and the nearest to obtain Success and procure God's Favour on your side. *Commit your way unto the Lord, and put your trust in him, and he shall bring it to pass. Psal. 37. 5. The Salvation of the Righteous cometh of the Lord; who is also their Strength in the Time of Trouble. And the Lord shall stand by them and save them, he shall deliver them from the Ungodly, and shall save them, because they put their trust in him. v. 40. 41.*

Hold your selves in that Calling and Station Providence has placed you, and let every Man *study to be quiet, and do his own Business, Thes. 4. 11.* and there is no surer way to keep you safe under your Troubles, whether they be *Personal or National, Temporal or Spiritual.*

2. Since it appears that God governs the World, that his Providence over-rules Events, and interposeth in the Affairs of Mankind as he pleaseth, then put not on the least Distrust, or disquiet your selves in Reference to those dear Children of yours you shall leave behind
you

you at your Death. Tho Fathers and Mothers, Brothers and Sisters, Friends and Relations die, yet the Providence of God never dies. *Behold I die, said Jacob to Joseph, but God shall be with you, and bring you again to the Land of your Fathers.* Gen. 48. 21. He who took Care of them in the Womb, and when they hung on their Mother's Breast, will not leave them in their Life, but will make them the Objects of his care and special love and regard, and shew Kindness and Concernment for them.

I do not see any Reason why People shou'd give themselves so much Disturbance, and be so extreemly concern'd about things after they are dead and gone, seeing not only *publick* but *private* Affairs are entirely in God's disposal, and that *private* Families as well as *publick* Societies are the Objects of his Providence. And there can be no way to prevail with God to be so, but to commit your selves and Children to him; and whatever he designs to bring to pass, do you put up your daily Prayers to him, for his Blessing and Success, and then hope all things shall work together for good for them and us.

3. Since the Providence of God governs the World, then fear not what all the Adversaries of our *Church* and *Religion* can do against them.

Look back to Queen *Mary's* Days, and see how the Providence of God interpos'd for them after her short but bloody Reign! After the *Ursurpation* and *great Rebellion*, how did the same miraculous Providence wonderfully bring back our *Laws* and *Liberties*, and restore unto us the publick and free Profession of true Religion and Worship? And how hath the same Divine Pro-

vidence broke the Designs, and confounded the Devices of such who not many Years ago attempted to introduce *Tyranny* and *Arbitrary Government* among us. Tho' *Saul* hated *David* mortally, and hunted him like a *Partridge upon the Mountains*, 1 *Sam.* 26. 20. yet he cou'd never catch him, or come near to do him any *Mischief*. Surely there is no *Inchantment* against *Jacob*, neither is there any *Divination* against *Israel*, *Numb.* 23. 23. It will be in vain to curse, v. 8. where God hath blest'd. Our Enemies may shew their Teeth, but they cannot bite without God's Order and Permission.

Let *Euroclydon* blow, let the Adversaries of our *Church* and *State* lay their Designs as deep as *Hell*, and act with all the Craft, Wiles, Devices, and Policy their turbulent Heads can invent; yet the God who is above, and whom we serve, is able to deliver us, and hath, and can soon quash all their evil and execrable Practices, and take them them in the crafty Wileness which they have imagin'd, *Psal.* 10. 2.

The Lord turn'd the Counsel of *Achitophel* into Foolishness, 2 *Sam.* 15. 31. and tho' a great Statesman he was mistaken, and his Counsel not good at that time, *Chap.* 16. 7. the Lord defeated it, v. 14. and when he saw his Counsel was not follow'd, he hanged himself, v. 23. After *St. Paul's Shipwrack*, a *Viper* fastned on his Hand, but the venomous Beast fell off again, and he felt no Harm.

God knows what all the Devils in *Hell* are contriving, and what all selfish and tricking Men are acting upon Earth. He knows all their Devices, their Inclinations, their Doublings; can confute all their Policies, and make a Man a Fool where he thought himself to be wise. There are many Devices in Man's Heart, nevertheless the Counsel of the Lord that shall stand,
Prov.

Prov. 19. 21. He can produce Good out of Evil intended, and by his Providence order that very thing to prove the Occasion of Grandeur, which was design'd for Disgrace and Infamy. *Joab* thought he had gain'd a great Point, and that he had made the King, the Army, and the People his Friends in undermining and removing *Abner*, Captain of the Host of Israel, out of the way, *1 Kings* 2. 32, 33. But where did his Villany end, even upon his own Head, and upon the Head of his Seed for ever.

Joseph being sold into Egypt, and turn'd out of *Potiphar's* House with Disgrace, ended in his Honour, Power and Authority. God in his Providence so dispos'd of that sinful Action, as to provide for his Brethren in a Famine to come. You indeed thought Evil against me, but God meant it for Good, that he might save much People alive, *Gen.* 50. 20. They had no other Intent, but to vent that venomous Malice which their envious Hearts had suck'd from the Prosperity of their Brother. God sees it, and suffers it, and in his wise and mighty Dispensation derives a Multitude of Blessings from the bitter Root of so treacherous a Practise. And the Devils accusing the Brethren before God Day and Night, was the Occasion of their firm and steady Protection.

God by his Providence hath done amazing and wonderful things for this Church and Nation, and he will be the same merciful and gracious God still, if we commit our Cause to him, and trust in him for Security and Protection in the use of the means which he hath appointed for that Purpose.

If God suffers us to be an infatuated People, our crying Sins are the Occasion of so severe and dismal a Judgment. Our Divisions,
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Murmurings, high Provocations, and horrible Ingratitude lay us open, and give the *common Enemy and Oppressor* an Advantage against us ! Alas, what Peace can we expect upon Earth when by our Sins we are at open War with Heaven ? Or what Agreement can we look for from abroad, when we are biting and devouring one another at home ? *There is no peace to the Wicked, saith my God.* Isai. 57. 21.

O that we wou'd all unite in the common Interest, for the publick Good, for our Religion, Country, Laws, Liberties, Birth-right, and Priviledges ! The Sins of the Nation are so many and heinous, that they have made us ripe for Destruction. They cry aloud to Heaven for Vengeance ; because of them our *Land mourns*, and *mourn* it may for too many of its greatest Inhabitants, who Endeavour to dash Vertue and Piety out of Countenance, and the Vogue of the World runs against them. For when we consider how void of Religion many are, how there is nothing almost among us but *Debauchery, Deceit, and Hypocrisy*, and how the *Articles* of our Holy Religion have been question'd ; there are but little Hopes that God shou'd be on our side, or look with a favourable Eye on our Cause, be it never so Just and Good. The best service you can do to your Excellent Church, to your Native Country, and the most proper use you can make of your Deliverances and Successes under the late Conduct of the greatest of *Generals*, is to be thankful for his great Services, to adorn your Holy Religion in your Lives, to fear God and keep his Commandments, and discountenance Vice, and all manner of *Atheistical* and *Antichristian* Principles.

It is about two hundred Years since the *Reformation* began in *Germany*, and it is some time short of that since our *Church* was reform'd from the Errors and Corruptions of *Rome*; and the way to Enjoy our *Reformation* longer, which cost so much *Protestant* Blood, is to make good use of it. To keep up to the Zeal and Piety of our first Reformers, and that both *Clergy* and *Laity* continue stedfast in the Doctrine, Discipline and Worship of the Establish'd Church of *England*.

This wou'd be a fair return to Almighty God for that great Work of being deliver'd from *Popish* Ignorance and Tyranny, which made such *Slaves* of our Forefathers, and wou'd do the same to you if she can *trick* you into the same Bondage. And God grant we never may be : And that you may procure Success to the great Affairs now in Hand.

Lastly, Sincerely apply your selves to the Service of God, worship him according to the Orders of our Reform'd Church, and come to a speedy Repentance for your Sins, as the only way to obtain the Blessing of Heaven upon our present undertaking for the procuring a secure and lasting Peace.

The great thing we want is Repentance and Unity. If we were once reconcil'd to God, and had put *Schisms*, and *Factions*, and *distinctions* of Names far from us, we need not fear any Oppressor, but might have great hopes of being an happy and prosperous People.

We have been engag'd in a long and expensive War against a perfidious *Prince*, whom neither solemn *Oaths* nor *Treaties*, confirm'd with *Vows*, *Promises*, and *Bona fide's* can bind to Fidelity and Integrity ; and to enlarge his Domini-
ons

ons hath spilt Blood like Water, and makes no more of slaying and destroying Men, than the *Roman Emperor Domitian* did of killing Flies. Yet if you wou'd live to God's Honour and Glory, lay aside your home Quarrels, Dissentions, and *Party Divisions*; who knows but God wou'd protect us, surround us with a Troop of Angels, give us a secure Peace, or Power to subdue and overthrow the *Common Enemy and Oppressor*?

This wou'd be most prevalent for obtaining Help from Heaven, for directing the Counsels of our *Sensors* to a right End as to have most happy Effects, that the Peace in view may have a good *Foundation* and continue for many Ages, for removal of Judgements, procuring Mercies, and cause God to bring to Light the corrupt Practices of *Matchivillian* Counsellours,

God be thank'd, we have hitherto sat safe under our own Vines, and under our own Fig-Trees, have not been Plunder'd, turn'd out of our Houses and Habitations, nor expos'd to Fire and Sword.

And were these Thoughts often in our Minds, in all probability they wou'd make us a more grateful and thankful People.

If you believe a God, you may rationally conclude that he will defend and esteem us if we live in his Fear, promote his Honour and Worship, advance Piety and Virtue, and become new Creatures.

O may we all repent and turn our selves from all our Transgressions, that so Iniquity may not be our Ruin.

O Lord! Bless the Queen, preserve the *Protestant Succession* in the *Illustrious House of Hannover*, for our own, and our Posterities sake, and prosper this *National Church*, that so we of this Nation may never be moved. Which God grant for the sake of his Son Jesus Christ. *Amen.*

